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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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QUAKER SERVICE IN GENEVA

The fundamental ideas and motivations at the back of the Quaker International Service generally are to be found in two classic phrases of Fox and Penn respectively.

George Fox enjoins world-wide effort when he speaks of "walking cheerfully over the earth answering that of God in every man."

William Penn insists that the service of Friends is both personal and political, when he declares that, "True religion does not draw men out of the world, but enables them to live better in it, and excites the endeavor to mend it."

Despite all difficulties and disappointments, Geneva, more than any city in the world, stands as a symbol of humanity's struggle for a mended world where, with war banished, creative peace may reign. The case for a Quaker Service at this unique centre of international cooperation is self-evident.

The nature of such service, moreover, is broadly determined by the special conditions and opportunities present at "the world's capital," though naturally the precise forms such service takes will always be dependent upon the resources and the personnel available.

AN INFORMATION AND PRESS SERVICE

The unique facilities for gathering the kind of facts and information that are essential to Friends in their peace and international service are too obvious to need description. It should be emphasized, however, that the information in question is not limited to the field covered by the official bodies (League and I. L. O.), but ranges also over the extremely wide field of interest represented by the seventy, or so, unofficial international organizations established here.

Through innumerable personal contacts with the officials of these organizations, the Quaker Centre is able to put visitors to Geneva in touch with the appropriate sources of information; while documents and comment thereon are supplied either regularly, or on demand, to many Friends and associates in different parts of the world.

The chief channel of communication which the Secretary of the Centre has developed, however, is the journalistic one. Through contributions to the Quaker papers, to "Peace," (the organ of the National Peace Council), and recently to *The Washington Post*, and through other journalistic activity in connection with the Westminster Press Ltd., the World Outlook Press Service, the No-Frontier Press Service, and Lucy Meacham Thruston's press work, the Geneva Centre endeavours to play its part both in the Society and the wider Peace Movement — not only describing events, but interpreting them in relation to the general task of peace construction.

Such journalistic service might, or might not, always be in line with the natural bent of the Secretary of the Geneva Centre. But the pen would appear to be so natural an instrument in connection with the Quaker service here, that the Geneva Unit presumably would always need to include someone with journalistic aptitude.

AN EDUCATIONAL SERVICE

Despite the economic crisis and the high cost of living in Geneva, the special facilities offered here for the study of international questions—whether during the summer vacation or throughout the academic year—are not only being maintained but are steadily developing. The Quaker Student Hostel opened in 1927 is now much more than an experiment. The Hostel was envisaged "primarily for the use of post-graduate research students, but not necessarily excluding either undergraduates . . . or, older Friends who, whilst not following an academic course in the ordinary sense, yet may wish to undertake some specialized study of shorter or longer duration." The testimony of resident students (whether long-term or short-term) convinces us that the Hostel has meant much in their lives, in terms of atmosphere and spiritual values, though, by policy, any attempt to use the Hostel for Quaker propaganda has been sedulously avoided.

Just because of this policy, the Hostel has established excellent relations both with the "Zimmern School" and the "Rappard Institute." In a letter just received concerning this summer's plans, Lady Zimmern says, "I feel that during this period of struggle for the triumph of spiritual values, it would be more valuable than ever to have our students living in the atmosphere of the Quaker Hostel which proved so valuable last summer."

A SERVICE OF LIFE AND WORD

In so far as the Quaker Service in Geneva witnesses to the validity, in life, of Quaker doctrine and practice, it is impossible to separate, from the contribution of Centre and Hostel, that of the local Quaker Group. The composition of the Group is still international; the Anglo-Saxon elements still predominate, though there has been a distinct growth recently of local interest, not unconnected with the regular weekly holding, for the past year or two, of an *heure de recueillement* (with or without music).

Despite these special difficulties in consolidating a well grounded Quaker Society in Geneva (even if a small one), two important developments are to be noted:

1. In 1931 we stated that "the development of an indigenous Quaker movement in one or two parts of Switzerland is by no means impossible." Such a development has in fact made important progress during the last year or two, as witness the two Conferences of Friends of Quakerism held at Berne in November, 1934 and 1935 respectively. But just as we never felt it practical for the Geneva Centre, or Group, to take the initiative in actively promoting such a movement, we now feel it essential to leave the main responsibility for guiding this tender yet natural and healthy growth in the hands of Swiss Friends and Associates.

2. The second new development within recent times is the collective study and research that the Geneva Group of Friends spontaneously feels called upon to undertake in various fields touching Quakerism. This joint effort of mind and spirit has been stimulated in part, no doubt, by the appeals for preparatory study that have come to us in connection with the series of International Conferences initiated originally by the Friends Service Council.

Thus the Group in Geneva has made studies on "The Quaker Peace Testimony and the Problem of Coercion in the Modern World" and "The Fundamental Bases of our Inner Experience" which were substantially approved by the whole Group, after much work by individuals and sub-groups over a considerable period of time. In addition, still more thoroughgoing studies are on foot both concerning the relation to Quakerism of the Psychology of Karl Jung, and the problem of Contemporary Power-Politics and Creative Peace.

It is the policy of the Centre to cooperate in every possible way with such collective thinking. This service of group thought appears to devolve naturally upon a group of active-minded Friends who, by reason of differing backgrounds, are particularly well placed to check one another's prejudices and preconceived ideas, and so perhaps to bring a new contribution to the common stock of Quaker ideas. The Group is well aware, however, that objective thought is only one element, and not necessarily the most important, in essential Quakerism, which, first and foremost, is an attitude and discipline of the total personality—spirit, mind, and body.

BERTRAM PICKARD, *Secretary.*

THE AMERICAN FRIEND

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EDITORIAL

This is Good Religion and Good Statesmanship

IN what has been termed the present-day "drift toward secularism and the drive toward paganism," the Church faces its supreme test. If it does not actually succumb to the terrific onslaught made on free and creative religion, it may gradually become lethargic and inadequate. On the other hand, awakened by the crisis and inspirited by its challenge, it may rise to the situation and turn threatened disaster into a fresh triumph. Obviously, the situation is a challenge to the kingdom of the spirit, and as such relates to all religion. Correspondingly it should be met as unitedly and cooperatively as possible by organized religion as a whole.

Whatever contribution, therefore, that any religious group can make toward withstanding secularism and paganism, is timely aid to the common cause. Putting it more positively, the only claim to continued existence that a group can make is that it is prepared to offer such a contribution. By the drift toward secularism is meant the depreciation of the spiritual values of life, such drift being manifested by the general eagerness for sensuous diversion, and the flight from long-recognized moral standards; by the drive toward paganism is meant the concerted attack on the rights of personality as represented by the growing dominance and dictatorship of the State, the denial of the validity of conscience, and the economic exploitation of people and races unable to protect themselves.

In the face of such an ominous situation, it is inept to the point of tragedy to be babbling over fancied distinctions between a personal and a social gospel. A religion that is not both personal and social is neither. Certainly it is no gospel of good news for this troubled and confused day. Grounded deeply in an abiding sense of the reality of God in the universe and in human experience, and committed unwaveringly to the leadership of Christ as the divine expression of God's purpose for us, the Church must enrich its worship and widen its program of human construction if it meets the demands legitimately made upon it.

As one of the Christian groups, albeit a small one, the Society of Friends may share in this compelling enterprise. In the Christian adventure of the past three centuries it has had a generous share, but past reputation is a poor pledge of future performance. We need a fresh vision of the task laid upon us today—and the will to do it.

Something of the vision — and the will, let us hope — was given Friends of the Five Years Meeting at the sessions in October. Now we must plan for construction. The foundations must be laid in our local meetings, for of such is the Society of Friends. As they are strong or weak, so is the Society as a whole. It was a statesmanlike view, therefore, which the Executive Committee showed in adopting a policy whereby emphasis this year is placed upon strengthening the home meetings. In keeping with this program of local construction, we commend for consideration and action Bruce Hadley's article, "Beginning from Jerusalem," in this issue. It has to do with one step — and an important one — in the proposed advance. He presents it as good religion. Because it is that it is also good statesmanship.

When the Prayer for Blessing Should be Withheld

MINGLED hope and significance attached to a recent incident in England. The British government was at the moment taking a belligerent attitude in connection with the strained international situation, which, together with its emergency appropriations for greatly increased armaments, made the probability of war seem imminent. At the Sunday service in Liverpool Cathedral, Canon Davey said to the congregation assembled: "Today, you will have observed, we of the Chapter of Liverpool have not been able in our customary manner to commend the proposals of our ministers of State unto the blessing of Almighty God. We are persuaded that to offer unto God for the purpose of truth and peace what has been done in our name this week would only be possible with contrition and shame."

The startling effect of such a declaration of spiritual conviction and independence may be imagined; especially so when it is borne in mind that the Church of England is a state Church. It has long been assumed that the Church will invoke the divine blessing upon the officers of the State, without judging as

to the righteousness of their policies. So far as the Liverpool Cathedral is concerned, this is hereafter a false assumption.

"If anything is clear," says John Haynes Holmes in *Unity*, in commenting upon the incident, "it is that the Church must be independent of the State in the sense that its mind and action are determined by moral and spiritual ideals and not by practical expedients of political policy. The Church in its high office must *judge*—judge if this or that is consistent with the will of God. If consistent, it may be blessed; if not, it must be cursed, or at least *not* blessed. Did not Isaiah so understand it, and Jesus, and Savonarola, and Luther and Theodore Parker, and now Niemöller and Jacoby in Nazi Germany? Canon Davey is only entering upon the great inheritance. The Church, be it known, is not the prayer-arm of the State. On the contrary, it is the mentor of the State. Let our premiers and presidents, politicians generally, beware! There have been times — alas, too often! — when the Church would echo the words of kings and call them the words of God. But the action of the Liverpool Chapter strengthens us in the conviction that that time is going, or is gone."

Beginning from Jerusalem

By W. Bruce Hadley

WHERE to begin? As one surveys the task of rebuilding the lowered standards of Christian work everywhere, that question voices our bewilderment. Retrenchment has gone far in every phase of organized outreach. Confronted by the deadly indifference of secularism, a continued sense of weakness is dangerous. Christian forces must achieve self-respect and poise to bear a witness of strength.

Necessarily this renewed strength must come throughout every department. An organism does not become healthy by strengthening one member and neglecting another. But the task is huge. We need handles to our mattress. Where shall we take hold?

The answer is, "Begin at home." Regain self-respect in the phase of Christian responsibility nearest at hand, and go on from there to obligations more inclusive.

Does this sound unsaintly—an appeal not quite squaring with the Christian ethic? On the contrary, the maintenance of standards at home is so worthy a purpose, so primary an obligation, that it can not only be urged without shame; it should be set forth with prophetic energy.

Has this not been done? It may be because, in the first place, most meeting leadership shies from promoting budgets in which disinterestedness is not apparent. In the second place, there is a tendency to feel that the worthy maintenance of a work among ourselves is intrinsically not as urgent, or as praiseworthy, as some other parts of the kingdom task. But our whole enterprise is the King's business, and we cannot fool ourselves, nor the world which observes us, long, by trying to run any of it on a sub-Christian basis.

The meetings of the Five Years Meeting are employers. They must stand judgment in their standards of employment along with the rest of the social order we scrutinize so frankly and judge so readily. A secularized civilization—even a pagan one, we would sometimes call it—has in these United States passed a Social Security Act, because the conscience of the sub-Christian community has demanded it. In its provisions, employees of religious bodies are not eligible to its benefits. Presumably a Christian society like the Church, motivated by high idealism, would make provision far in advance of the law of the State, which in the nature of the case can only be a minimum morality, registered in law only tardily; but has it? The Friends meeting which, as an employer, pays part of an annual premium for sickness and old age protection is not known to the writer. If there are a few, they are pioneers, so far not widely heralded. On this point the Mission Board, to whom we properly delegate the administration of our missionary enterprise, is perhaps the most Christian employer in the official family of the Five Years Meeting; for it has been practicing this participation in responsibility with its employees for some time.

The relationship between Christian workers and the meetings they serve should never become merely a relationship of employer and employee. There must always be a plus quality. But can we long remain at one with ourselves if instead of a plus quality the employer-employee ethic has a minus quality compared with the standards of social justice accepted by a non-religious society we are anxious to evangelize?

What would be acceptable criteria of salary standards, if we were to justify the assumption that the Church transcends the mere requirements of law?

It is dangerous to rely exclusively for judgment on contemporary standards. Christianity wants to see persons happy and developed, free from pain and all things which hurt their highest development. Often the general wage level does not assure these values at all, and a standard based on the customary practice may be a quite unsatisfactory standard for a Christian group to adopt. A right standard can only be stated in terms of health, well-being, personal development and protection of personal values. This is a growing standard; but one which should never be lost sight of in any discussion of salary or wage standards.

For purposes of getting general bearings, however, it seems necessary to pay some attention to the relativities of the time and situation. These certainly have a bearing upon the morality of any particular standard. Probably the support afforded to Christian workers should be largely relative to the standard of living and security enjoyed by the employing group in any particular situation. In the Christian family, equality of status seems to be a first natural criterion of a right relationship. Also the standards of employment which are emerging in the more enlightened sections of the community are to be weighed considerably by a Christian group which wants to be on a par with non-Christian standards of social justice.

It is fair to note that ministers usually have their homes furnished during their active ministry. This is a real item of income, although it means that when old age is reached, provision must be made for a home out of savings. It should be noted too that in some communities in the Five

Years Meeting, ministers enjoy discounts on merchandise. The word "enjoy" is a misnomer, for most ministers are troubled by the practice. When it is a deference shown by the world of business to "the clergy," every sensitive man rebels at being a recipient of special privilege in the name of the Church. Religious values are jeopardized by the practice, and all should be happy to see it disappear. When discounts are given because of a real desire to alleviate the stress of a minister's circumstances, some sense of humiliation is bound to arise that he is not as other men are when it comes to being able to pay his way in the world. A third asset in the ledger of income of a minister is assistance in the education of his children. Often his children are not more worthy than others of scholarship assistance. The real solution here is self-respecting economic status for the minister and abolition of discrimination in favor of any "class" among Friends.

With full consideration of these assets, the ministers of the Five Years Meeting enjoy too little of security. The small doles which are available from the few hundred dollars we allocate annually to aged ministers and missionaries are scarcely enough to whitewash us when we are talking about the human scrap heap of industry. The effort which is being made at the moment to raise funds for a marker for the grave of George H. Moore has poignancy for all who know the latter years of his life. He and his wife tried so hard to manage the income of a Quaker minister providently. It was an impossible assignment to make it secure the future in any way adequate. This man, who was chairman of the American Friends Board of Foreign Missions for ten years, went along the journey of the last years of life with superb courage, alone, in physical pain, unable to use his eyes to read, but unable to retire from active work. It would not do to begin to enumerate the living George Moores in the Five Years Meeting.

Yes, many of the members of their congregations suffer privation. It is not easy to arrive at a just intuition of what constitutes equity toward a pastor; but it is easy to underestimate a just stipend without exercising a consecrated imagination. Take stock of your own ambitions or provisions for old age. Do you hope to have a home? Some ground to work? Do you aspire beyond this to a small income when active work is impossible? Capitalize all this. Would the home, the land, the income-producing capital be worth $2,000, $3,000, $5,000, $10,000, more? From an insurance agent learn what annual premium would be necessary for your pastor to build an equal estate by the age of 65. Could he give what he should, provide clothing, medical care, and education for his family, and with good judgment lay aside sufficient annually from his salary to afford this measure of security?

If the practical yard-stick of the average standard prevalent among Friends in a given community is only a partially satisfactory one, make casual inquiry as to standards of employment which are deemed just in the more enlightened business world. What is the pension arrangement of the man who carries the mail to your door? Is full-time Christian service worthy the provisions against old age which one in the public postal service enjoys? Perhaps not; but why?

In the midst of writing this article, a salesman of office supplies paid me a routine visit in my office. Loyal to his line, he outlined in his enthusiasm the retirement pension scheme now in effect in his company. In the pension arrangement of this particular company, contributions by both employer and employee to a fund administered by a large life insurance company, will enable him to retire at age 65 on a monthly income of $140. Such provision against the future is clearly in advance of anything that can be contemplated in the near future for Quaker ministers. Profit business should receive a deserved tribute when, as in this instance, it sets a pace in advance of the current practice.

Salary standards, always low, have dropped to an extent demoralizing to ministers and meetings alike. There are the best of Christian reasons for raising them. If this is true, the thing to do is to set about the business of doing it. The place to begin is the weekly contribution envelope. Finance committees should boldly place the matter before meetings, having a reason for the faith that is in them. Let a good opportunity be provided for Friends to make decisions to give significantly "toward an adequate standard of employment in our meeting."

There may be uncounted allies in such a campaign. Like Elijah, we can be very much mistaken in thinking we only are given to see the light. The social conscience of all has been growing. This may be a growing conviction among many, waiting for some clear statement and some leadership confident that this is a right next step. Friends in our meetings have generally been well-intentioned in these matters, and many are well-concerned. The beautiful parsonage at Honey Creek Meeting in Iowa was a concern carried on the heart of one woman for years. There is no more beautiful home in the community than the one provided for the minister of the meeting. Friends are capable of responding to a right ideal.

This is not a statement of the whole task which needs doing; it is a next step only. Adequate support is not a guarantee that ministry will be more vital, or that revivals will break out (unless the joy of the Lord overtakes the givers). Proper financing of the local meeting program is simply a moral responsibility that must be assumed if spiritual life is to be healthy. Without it, any program of advancement will be unsound and unconvincing in its appeal. Here is a place to begin in consolidating the integrity and the confidence of our meeting. Forward then, with raised hearts, and the courage of our convictions.

Baltimore, Maryland.

What Jesus Does for Me

HE gives me a clearer moral vision and the courage to try to live by that vision. He gives me the desire to work in the world as intensely as He worked. He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without. He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the Truth must prevail. He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me. He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done. He helps me refuse to do good when I know that something better can be done. He helps me to keep in when I have to, even though I know I cannot. He saves me from the fret and killing of pride and vanity, and helps me to cease to care for the things that make people sick. He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things. He gives me a new and inward living principle. I believe that He is this principle, and that there is another personality inside my personality that would not be there if it had not been for Him and if it were not for Him today.—DR. R. E. SPEER.

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

REACTION FROM LIBERALISM IN CURRENT THEOLOGY

By Professor Henry P. Van Dusen
Union Theological Seminary

Clearly, recoil from liberalism is the most important feature of the present situation in theology. If the reaction in America has been neither so extreme nor so complete as on the continent of Europe, it has touched the thinking of every contemporary theologian and is forcing fundamental re-examination of the premises and tenets of Christian theology in the last half-century.

The main burden of the current criticism is a simple one. Theology in the past fifty years has been deeply enmeshed in the dominant secular outlook, sharing its presuppositions, partnering its enterprises, glorifying in its utopian anticipations. That outlook is now definitely discredited. Criticism has proven its premises invalid. The passage of events has branded its expectations absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment. "In the new enterprise the watchword will be not, Accommodate yourself to the prevailing culture! but, Stand out from it and challenge it. . . . We cannot harmonize Christ himself with modern culture. What Christ does to modern culture is to challenge it," said Dr. Harry Emerson Fosdick recently.

The deeper dissatisfaction with liberalism, however, has sprung directly out of the public events of today, and concerns those features of the liberal faith which underlie its theory of society—its high estimate of man's nature, its confidence in his response to reason and ideals, its utopian proposal to create a "warless world" and a "Christian social order." These assumptions, it is held, are naive, self-deceived and, in some measure, hypocritical; they are viewed as without warrant in a profounder Christian insight.

The reaction from liberalism is revealed not only in these criticisms, but also in the positive position which is beginning to emerge. For some time, it has been clearly apparent that a coalescence of theological thought is gradually taking place in wide circles. It can more readily be sensed than defined. It has achieved no formal statement and has discovered no single voice for its articulation. It is detected less in the formulation of common agreements than in a profound awareness of common problems and of intellectual and spiritual kinship among the children of very diverse theological heritages. All this is as it should be. Premature crystallization—or, indeed, crystallization in any formula—would freeze living currents, create division and assure stagnation. But this should not hide the deeper fact—that the most disturbed and vigorous younger leaders of Christendom in this country are increasingly discovering and speaking a common message.

Like all developments of thought which have not yet found themselves, its meaning is best discovered in the phrases to which it instinctively has recourse. Of these, two especially ring through the language of all who find themselves sharers in this common movement. They seek a "realistic theology" and a "Catholic Christianity." On the one hand they are drawn toward the great central streams of historic orthodoxy for their religious certitudes, and on the other toward a more drastic Christian radicalism in their message to society.

The new movement seeks to be more realistic—both in its certainty of God and in its understanding of man and his society. It acknowledges the indubitable reality, majesty and priority of the Living God. And it confesses the inherent willfulness of man, and the necessity for drastic dealing with the results both in individual lives and in the body politic. It also feels impelled to seek firm grounding, not in the thought-forms of modern culture or even of traditional Protestantism, but in the rich, deep stream of tested certainty which has come down through the life of the Church through all the Christian centuries. It wishes to find a place within that tradition and to drink deep of its wisdom and its faith. To that end, the Church takes a position of centrality, for theology and for personal piety.

By such pendulum-swings, theology lurches forward. The present phase may lead out into a sounder and more enduring apprehension of Christian faith. It may yield a theology even more partial and inadequate, to be shortly outmoded with the next transition in the common life. It may issue in a purified and more worthy liberalism.

SOCIAL INTEGRATION THE TASK OF THE CHURCH

By Rev. Dr. Richard Roberts
Moderator of the United Church of Canada

The main business of man upon this planet is to achieve personality and to create community. We are nowhere told in so many words why God made this world and placed man upon it. But we may fairly infer from certain passages in the New Testament that God designed to bring forth a perfection that would answer to his own in a race of men like Gods. The divine intention, as it is disclosed in the Gospel, is to produce a certain type and quality of manhood, of which the ground and the goal is Jesus Christ. This complex we call Christianity provides the means to that end. Its business is the making of men—men who shall at last be of the measure of the stature of the fullness of Christ.

But this carries with it a corollary. Man has by nature both individual and social being. We are so made that we can never grow into our whole selves except in and through one another. A social life is essential to a man's growth—even to the consummation of his very individuality. Personality and society are coordinate terms. They imply each other; and so much so that the great soul and the great society will not arrive in succession, but together.

However, historically, personality and society have not advanced hand in hand. In history, the tendency has been toward an alternation of emphasis between the individual and the social aspects of man's affairs. Broadly speaking, the generations which have passed since the break-up of the middle ages have been concerned with affirming the status and autonomy of the individual; and now the stage seems set for a period of social integration. That this generalization can be sustained by a candid study of the relevant history, I am certain.

Necessarily, because the Church is concerned with the making of men, it is deeply concerned with the character of the social integration which lies ahead; and it is faced today with an inner crisis in which important and far-reaching decisions call to be made. And the Church owes it to its Lord to face the issue with equanimity, courage, and candour. It has indeed begun the business of clearing its mind upon the questions involved; but it seems to me that it has to dig deeper than it has yet done if it is not to compromise itself prematurely upon matters which contain endless possibili-

ties of weal or woe to our children and our children's children.

It is inevitably the concern of the Church that the prerequisites of the good life should be available to the people to whom it is charged to proclaim the good news of the Kingdom and whom it is its business to shepherd into it. The Church has not only the right but the positive duty to sit in judgment upon any society which does not provide or does not at least seriously attempt to provide the conditions which will allow men to live with some degree of adequacy the good life of the Kingdom. Upon the plain practical temporal necessities of the good life of the Kingdom it can speak with confidence and authority, and no men can deny its right to speak.

That the Church is incompetent to judge the economic processes of a given society may be true; but it is competent to judge the consequences of those processes in regard to the interests which God has committed to its charge. And it would be difficult for any man to maintain that the current social philosophy and practice has even seriously attempted to create the conditions necessary to the good life, or has even contemplated it. It may indeed be said that for this failure the Church itself is partly to blame, since it has not steadily insisted that attention should be given to these requirements of the life it seeks to foster.

Here let me point out that the essential democratic virtues are also the essential Christian virtues, and if these are lacking in human society, so that democracy has been compromised, the Church has largely to answer for it. In the measure that this is true, it is the Church's failure for which it should humble itself before God in sackcloth and ashes. The Church has not taken the Christian ethic seriously; it has not taught it steadily and systematically; it has supinely allowed the world to go on thinking that it is an ethic for Arcadia and not for this rough-and-tumble competitive society in which we live—where men are all seeking the first place in this or that department of life.

We have forgotten that on this point Jesus said plainly, "It shall not be so among you; but he that would be greatest among you let him be your servant. And he that would be first among you, let him be everybody's slave." That is the Christian ethic; it is also the absolute condition of a true democratic society; and it is the teaching of Him who humbled himself and was obedient unto death, even the death of the Cross. To proclaim this rule and to induce men to live by it, to work in them the transformation which will make it a spontaneous expression of their being—that above all else is the calling of the Church of Christ today.

PUTTING GOOD MATERIAL INTO OUR TEMPLES

By Howard W. Cope

There is a familiar story of an old blacksmith and his chain. This blacksmith lived in the heart of a great city where, all day long, passers-by could hear the clanging of his hammer on the anvil as he forged his chain. Now and then, idlers would drop in to watch the old smithy at his work. They jeered at the faithful, patient way in which he toiled to make each link a perfect one, and dwelt long on the additional work that he could do and the extra money he could earn were he but to lower his standards. But the old smith only shook his head and kept on doing his best.

In time he died, and his body was carried to the church-yard; he himself was almost forgotten. The great chain which lay in his shop was put on board a ship where it was coiled up out of the way and unnoticed for a long time.

But one day a great storm arose, and the ship was whipped to and fro on towering waves. Death to the men and destruction to the ship seemed inevitable. "Cast anchor," cried the Captain. "If it holds we may be saved." So into the water went the anchor, linked to the ship by the chain made long before by the old smithy, and because he had wrought carefully and well, the chain withstood the turbulence of the storm and the ship and its crew were saved.

Keeping in mind the thought of the genuineness of the old man's work, let us turn to another type of construction—that of character building for eternity. In First Corinthians 3:13 are found these words: "Fire shall try every man's work." How slow we are to comprehend the true significance of these words! If, somehow, the Spirit of God would only penetrate our outward indifference and burn their meaning upon our souls, I believe we, too, like the old blacksmith, would put the best we have into the making of "this invisible temple of life."

The imagery of fire which Paul uses, in the verse quoted above, is both natural and suggested by the Old Testament account of the manifestation of Jehovah. You will recall that Moses, in warning the children of Israel against idolatry, said, "Take heed unto yourselves, lest ye forget the covenant of the Lord your God. . . for the Lord thy God is consuming fire."

Just as material buildings, often erected during summer months when the weather is fine, the sun warm and bright, and the wind peaceful, must be constructed to withstand the testing time of winter and such catastrophes as fires, cyclones, and earthquakes, so it is with the characters which we build; they, too, must some day face the storms of life, breaking in all their fury upon the "invisible temple" which we all are erecting.

And when such a time comes, as it inevitably must, "fire will test the quality of everyone's work." These are tests that cannot be evaded, whose coming will not be delayed until we have changed, rebuilt, or reinforced our "invisible temple." And by these tests will be revealed the secret of the quality of the material and workmanship we have been using in the building of our characters. Just as a good contractor, in raising a building, gives careful consideration to everything and everybody that will contribute to its completion, so, too, must we in building our characters give careful attention to the inclusion therein of qualities that will endure forever.

Here are two persons whose experiences have been quite similar; each has had financial reverses, sickness, death. One continually bemoans the uniqueness of his hard lot; the other just smiles and keeps quiet, and moves on. What is the difference? It was the same storm, but to one it spelled defeat and revealed the shoddy materials he had put into his life's building; to the other it spelled unglorified success and revealed stability of character. It was the same storm, but it was beating upon two kinds of structures, two kinds of "temples." It drove one closer to God, but the other further away.

In the realm of the material, it is the flimsy, poorly put together buildings which bow beneath an unsuspected hurricane, earthquake, or flood, while those which endure are the substantial structures of steel, concrete and marble. So with us—we must look well to the building of our "temples," both as to materials and workmanship. Honesty is not only the best policy, it is the only policy that gives its holders one hundred

BECALMED

Becalmed, upon an ocean vast,
The sailors pray, "Dear God we know
Upon Thy mercy we are cast.
Let now the winds of heaven blow.

"Rise with the crimson flush of morn;
Follow the chariot of the sun;
So shall success our cruise adorn,
Our western haven thus be won."

Becalmed, upon Life's vaster sea,
When heavenly breezes all seem lost,
Like saints of old we cry to Thee,
"Send rushing winds of Pentecost.

"Sweep from our souls the fogs of sin,
Which, cloud-like, veil us from Thy face,
Then waft Thy Holy Spirit in
On zephyrs of Thy matchless grace."

Pliny A. Wiley.

Wichita, Kansas.

per cent protection on their investment. "If what a man has built on the foundation stands the test, he will have his pay."

Our only security, the only bulwark which we have against the storms of life is genuineness. Genuineness has a variety of meanings among which are these—that which is real, true, unalloyed, unadulterated, sincere, frank, free from hypocrisy. Genuineness is, as Tillotson says concerning sincerity, "to speak what we think, to do as we pretend and profess, to perform what we promise, and really to be what we would seem and appear to be." If youth for one brief day could only have the experience of age, or could somehow realize how essential it is that they allow nothing but the genuine to enter into the building of their "life temples," there would be many, many less human wrecks strewn along the shores of time. For when the storms of life come, one's resistance is no greater than his weakest point, and one such weakness may mean the collapse of one's whole character.

A little omission in the laying of life's foundation, a little cheap material used in its construction, a little shoddy and imperfect work in its building, a little camouflage in life's decorations—these are what Paul meant when he spoke of those who build on "wood or hay or straw," materials which cannot withstand the "fire" which will "test the quality of everyone's work." But, on the other hand, he spoke of gold and silver and costly stone as being the substantial and genuine things in character building. These too, will be subjected to life's acid test, but they will not be found wanting. If, therefore, we put into our life's "building" the stone of stability, the silver of strength, and the gold of godliness, we shall be, like the house of which Jesus spoke, against which "the rain fell, the swollen torrents came, the wind blew and beat. . . yet it did not fall, for its foundation was on rock."

There was once a "sand artist," an itinerant man going from place to place, delighting tourists with his work along the seashores. Early in the evening, he would heap the sand into mounds and, as a crowd gathered, would begin his task, his only tool being a short stick. He would kneel upon the sand and with skillful motions pat and hollow the mounds into marvelous shapes of beauty, but before dawn came the tide would level the mounds and obliterate every trace of his lovely images. What a sad commentary on the lives of many—building in the sands of life, only to have their work obliterated, when they should be building with stone, silver, and gold a character that is genuine and will stand the tests of life.

Muncie, Indiana.

EUROPEAN FRIENDS AND WORLD CONFERENCE

By Anna Griscom Elkinton

Two months ago, in company with Emma Cadbury and Mary Cary I was crossing a stormy Atlantic with visits in prospect to Friends in Europe, on behalf of the Friends World Conference. Returning, I now sit in the warm sun, the deep blue of the ocean unbroken by a single white cap. This contrast in weather conditions, to a degree, is indicative of the contrast in my own spirit. Two months ago, I was uncertain concerning the attitude of European Friends toward the forthcoming World Conference. Today, I am serene in the certain knowledge of their intense interest in it, their desire to be present in considerable numbers and their prayerful hopes that it may mark the beginning of a new era of spiritual vision and power in the Society of Friends. A gathering together of Friends from all parts of the world will inevitably make us more conscious of the Society as an international body and more concerned with the problems facing Quakerism whether in America, Africa, Asia or Europe.

During the past two months, I have met with Friends in France, Switzerland, Austria, Czechoslovakia, Germany, Holland, Ireland and England. In spite of the comparatively short visits necessitated by such rapid travelling there are certain impressions that one feels would only be strengthened with time and it is of these that I write.

In meetings for worship, I heard thoughts expressed in French, German, Czech, Dutch and English. I heard the vocabularies of the evangelical and the liberal, the conservative and the radical, but underneath these babels of the tongue, I sensed "the place where words come from." The common language was that of the spirit. The spirit of truth searching for the right answer to the many problems facing mankind; the spirit of love uniting those who share in its baptism. Friends Meetings for worship in Europe are held on the basis of silent communion from out of which comes the spoken word, spontaneously expressed. In these periods of searching silence one feels kinship with persons whose spoken words may convey no meaning. These silences of worship, the friendly smile, the warm hand clasp, the little thoughtful services give reality to our wonderful name of Friend.

Not yet is the Society international in any organic sense. Possibly the Friends World Conference may help us find the way to co-ordinate more effectively our efforts. But we are one body in that each unit is endeavoring to express in its national and international relations the conviction that all men share, in some measure, the divine attributes of their Creator and that the function of the Religious Society of Friends is to call both men and nations back to the reality and possibilities of their inheritance as children of God, the creative power of Love. The specific tasks of French, Dutch, or English Friends may differ from those of German, Austrian or Irish Friends, and in some ways the problems facing American Friends may differ from those of all others, yet the knowledge that the particular work of each is necessary to the harmonious and healthful functioning of the whole international body gives inspiration and purpose to all the work. French Friends may feel theirs is a voice crying in the wilderness when they proclaim that "perfect love casteth out fear," and that "not by might nor by power but by my spirit, saith the Lord." German Friends may know that the cross awaits them if they announce the truth that "Christ is all, and in all," and that in Him, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Sythian, bond nor free."

Yet the knowledge by German and French Friends and by Friends in all nations that each in his way is doing his part to reveal the fundamental fact that God is Love and that His universe cannot function harmoniously until Love is made operative in human relations, helps give the needed strength to perform the essential task. It unites the whole Society into one body in Christ.

Friends in Europe, America and elsewhere are on the whole awakening to the challenge to our Quaker principles of present day political, economic, social and religious conditions. I found groups in all the countries visited either already studying, or translating the Friends World Conference Study Outlines, preparatory to forming groups in local meetings to consider the topics to be discussed during the World Conference. This very effort to think together on those questions of the Spiritual Message of the Religious Society of Friends, the Individual Christian and the State, Methods of Achieving Economic, Racial and International Justice, Friends Contribution to Education, and International Cooperation of Friends, is another bond uniting us into a world fellowship, and gives hope that the Friends World Conference of 1937 may help the Society of Friends to gain a clearer vision of the Kingdom of God, and the ways of translating this vision into social action.

Loyalty is an effort to conceive human life in an essentially superhuman way, to view our social organizations as actual personal unities of consciousness, unities wherein there exists an actual experience of that good which, in our loyalty, we only partially apprehend.—Josiah Royce.

REFLECTORS OF THE LIGHT

LONDON EPISTLE

TO FRIENDS EVERYWHERE: At the beginning of our Yearly Meeting our thoughts were directed to the proposed World Conference of Friends to be held near Philadelphia in 1937. Already Friends of many races and nations are studying and preparing for this Conference. There is inspiration in the thought of the increase of vision and capacity which is coming to us from the groups of seekers in West and East, North and South, who have made and are making contributions from their widely varying experience.

The aim of Yearly Meeting goes beyond the enlargement of our own borders. We come together to know more of God. We seek to know His purpose for His world, and to offer our Society as a means for the fulfilment of that purpose.

In the person of Jesus, God showed how a life completely surrendered to His will can make that will effective in human lives and human relationships. In our time we are seeing on all hands the practical denial of the value of the human personalities through whom we believe God to be revealed. In the unemployed, the homeless and stateless refugees, the victims of political domination and of exploitation for financial gain—in all on whom is imposed an undue share of the world's suffering—we see those for whom Christ died. We have felt a deep sense of shame that we have so little realized our oneness with them. We have offered so small a measure of love to serve the world's need, while others who profess no loyalty to Christ have undertaken tasks which his avowed followers have neglected or failed to accomplish.

Men's hearts are failing them for fear. With no definite conviction to uphold them, with no real standard by which to measure and adjust themselves, our fellow-beings, the souls whom we are bidden to love and care for, because they and we are one, are drifting rapidly into a darkness which is death. We have asked ourselves: are we fit for the task of being reflectors of the Light of God?

We have tried in this Yearly Meeting to be seekers and finders together, and have desired earnestly that we may cooperate with other like-minded seekers. We have been reminded that Christ calls his followers to the Mount of Vision to share his spacious, expanding, adventurous view of life. "Give us this day our daily discovery" should be the prayer of each one of us. Yet what we have found together has been, over and over again, the conviction that for all the tasks before us, whether of the family, the social order, witnessing for peace or for a true way of living, the responsibility is a personal one. We must learn to walk in that way which is truth and which alone leads to life—the way of persuading, self-giving, compassionate love.

It may be that even now we are living in one of the Days of the Son of Man, in which we may hope to see the Kingdom of God come with power. In preparation for its coming the essential task for ourselves, our Society, our nation, is *repentance*. "Except a man be born anew, he cannot see the Kingdom of God."

Signed in and on behalf of London Yearly Meeting,

WILFRED E. LITTLEBOY, *Clerk*.

VOLUNTEERS FOR PEACE

More than two hundred peace volunteers gathered recently at three Institutes of International Relations, sponsored by the American Friends Service Committee and local institutions, for a two-weeks' period of training in international relations and community projects for initiating and helping develop peace sentiment in local communities. These three Institutes were held at Duke University, North Carolina, Grinnell College, Iowa, and Whittier College, California.

After this training period, the peace volunteers (who serve under the Youth Division of the Emergency Peace Campaign which is directed by Harold J. Chance, a Quaker minister who for the past four years has been executive secretary of the New England Institute of International Relations held at Wellesley College) went in groups of four or five, under adult leadership, into rural communities in thirty different politically strategic States. They will make no attempt to "preach" peace, but will join with their summer neighbors in discussing the social and economic causes of war and possible ways of removing them.

They will cooperate with local agencies in the organization of forum groups, the production of plays dealing with peace and international relations, the distribution of posters and literature, and the dissemination to local constituencies of information regarding the records of politicians on legislation likely to involve the United States in international difficulties.

In commenting upon the project, Harold Chance said, "It is the college generation that is always asked to make the real sacrifice when war comes. College men and women, therefore, ought to have the opportunity to say what they think about war and to have a chance to register their protests. We believe that living can be made just as heroic as dying. This is the spirit of our undertaking."

OREGON YEARLY MEETING OF FRIENDS

The forty-fourth annual session of Oregon Yearly Meeting of Friends was held June 9 to 14 at Newberg, Oregon. Attendance and interest this year were better than usual.

The annual reports of the various departments indicated an unusually successful year. On the home field there has been much expansion, with the result that the outposts of the Yearly Meeting almost rival the established churches in number. In her address on "Home Missions and Social Service," Pearl Reece of Portland presented this aspect of Friendly service. Progress and growth on the foreign mission field in Bolivia was told of by Carroll and Doris Tamplin, who started the mission work in La Paz, and who are soon to return to their service in South American. Work in Bolivia, begun six years ago with a single native worker, now requires the attention of six missionaries from Oregon Yearly Meeting and four native Christians.

Of especial interest were the reports from Greenleaf Academy and Pacific College given, along with an address by Edward Mott on "Christian Education," at the educational session.

As always, the subject of peace was one of keen interest. The annual report given by Levi T. Pennington, Peace Superintendent, was augmented by talks made by three Quakers who told of their experiences as C. O.'s and as A. F. S. C. relief workers. Clarification of the Meeting's position of loyalty to government while opposing war was attempted in a statement supplementary to the Disciplinary reference on that subject. A statement strongly endorsing the work of the temperance department and indicting the liquor traffic and its evils was adopted by the Meeting.

Chester A. Hadley was again nominated by the Executive Committee and appointed by the Yearly Meeting as General Superintendent.

Throughout the sessions, clear and appealing evangelistic messages were given by Hubert Mardock of Greenleaf, Idaho. Other speakers heard during the Yearly Meeting period were Edward Mott, who preached the sermon at the opening session; Florence N. Hanson, who spoke at one of the business meetings; and Dr. George B. Pratt of the Centenary Wilbur Methodist Church in Portland, who gave the Bible School address. The daily eight o'clock morning services were led by different ministers.

The blessing of God was felt in all the sessions and the Yearly Meeting looks forward to an increasingly active year.

CARL F. MILLER.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE HOME IN A CHANGING CULTURE

BY GRACE SLOAN OVERTON

Fleming H. Revell Co., $1.00

While this book was prepared primarily for program material for Women's Clubs, it is so timely, and deals with such fundamental matters, that it has expanded its usefulness far beyond the original intent.

All who have any vision of the present-day needs of society realize that "we are facing a new world," "an unborn new order," and that in this period of "changing culture" the home is being fiercely assaulted from every side.

From the home has been taken much of the direct responsibility for education, recreation and even religion. The stress and demands of industrialism are making deadly inroads on the traditional home life.

Various types of economic and social plans are bidding for the loyalty of the American people. Some of these plans may very seriously challenge the right of the home to continue. The American home is facing far-reaching issues. An aroused and intelligent womanhood is needed. Women and men together must face the issues involved in making plain the social relations of marriage. Youth, the home-makers of tomorrow, are in the midst of a social order which has robbed them of much. The Church as well as the State has a message for these vast multitudes of unemployed youth. It will be easy for them to become hard and cynical, or radical and revolutionary. Christ has a word for such. Parents must do their part in training childhood and youth to right attitudes toward money, toward the spiritual, and toward human relations.

Mrs. Overton, as chairman of the Department of Marriage and Home, in the Council of Federated Church Women, has met her responsibility well by the production of this book. Each chapter closes with a brief, but well selected bibliography, "We Read"; a list of searching questions, "We Ask Ourselves"; and a blank space, "We Make Notes."

Dr. A. E. Overton has added very much to the value of the book by his contribution of a prayer for devotional meditation after reading each chapter. These prayers are so sympathetically related to the content of the chapter and are so striking in their phrasing, and have so expressed the inarticulated longings of the readers, that one does feel himself praying as he reads them.

This book would be most helpful as a basis for discussion programs for young people's meetings, or groups of young parents desiring to face their intimate problems.

EDGAR H. STRANAHAN.

SPEAKING OF RELIGION

BY BRUCE CURRY

Charles Scribner's Sons, $1.50

The clear thinking plus the warm sympathy for all who are sincere in the search for religious reality which Bruce Curry brings to his book, "Speaking of Religion," makes it worth reading and re-reading. He writes with the purpose of helping people "in their thinking about religion, but more especially to help them find religious understanding and experience which will enable them to meet the new demands of life with which they are confronted in our times."

The author's thesis as stated in the preface is briefly that "low religion" is to blame for a great deal of present-day indifference and active opposition toward religion, and that "high religion," accepted and practiced, would satisfy the real longings of men. So completely does his faith in high religion dominate his work that the two words might well have served as a title. Low religion, as he defines it, is intellectually low, demanding beliefs contrary to intelligent understanding; is ethically low, sanctioning attitudes and ways of living not consistent with the teaching of Jesus; and low in that it puts dependence in material power rather than in spiritual forces. High religion is intellectually honest, ethically sensitive, and "demands that its exponents stake their all on spiritual resources as ultimately superior to material might."

Since Bruce Curry has been for many years one of the best-loved of college-campus visitors, he writes with his mind on the questions which young people are asking. He contrasts the two views of life which every generation of youth holds—the one that life is a meaningless routine, the other that life is a great and divine adventure. With the thinking student he faces fearlessly all the major "isms" and substitutes for religion of the present, showing with fairness, how they contribute to one view or the other. No one can justly accuse him of trying to make out a case for any one brand of religion. His appeal is for a real trial of high religion, as embracing the best and most satisfying elements. He does not offer high religion as an experience easily attained, nor does he hope for a very general acceptance of it, with all its great significance. It is rather "a creed for heroes."

In the closing chapter we are reminded that Jesus knew that the religion he taught was too high for the multitudes, but it was leaven or seed, which would work its way slowly. With Rufus Jones, Bruce Curry believes that "if you get into the world anywhere a *seed* of the kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the method that is right, who still feel the clasping hands of love even when they go through pain and trial and loss, this seed-spirit will spread, this nucleus will enlarge and create a society."

ELIZABETH H. EMERSON.

Las Vegas, New Mexico.

FOR INTERRACIAL UNDERSTANDING

BY FRANK D. WATSON

This study, "A Quest in Interracial Understanding," was prepared by Dr. Watson of Haverford College in collaboration with the Sub-commission on Race Relations and Attitudes of the Five Years Meeting of Friends in America, and the Committee on Race Relations of the Philadelphia Yearly Meetings. Many of the incidents and illustrations presented are drawn directly from the experiences of the members of the Sub-commission and the Committee in their work in the field of race relations. Dr. Henry J. Cadbury of Harvard University has contributed a valuable foreword.

To the citizen of the United States the term, "race problem," usually means the problem between the white and colored citizens of this country. The text of this attractive green pamphlet quite frankly takes it in that sense, and presents six studies for the use of groups who wish to solve, or at least to better, that specific situation. It is, even thus limited, a very difficult subject to deal with in so short a space, and the authors have wisely printed an extensive bibliography of suggested reading at the end of each section, and have devoted the content of the chapters to suggesting situations and stimulating ideas. Since it is clear that only people already converted to the need for reform will take the trouble to join a study circle on the race question, the authors do not waste any of the limited space in addressing the aggressive Nordic. "These studies," Dr. Walton says, "have taken for granted that the accident of color is not to be considered, that only the personal qualification of the individual should determine his status."

That sentence would do very well not only as the text of the pamphlet's thesis but as the war cry of the whole movement toward justice for the non-white peoples the world over.

There is such a thing as "spiritual lynching," and Dr. Watson enquires why white people do feel so superior anyhow? The biology of race is touched upon in chapter two. Isolation versus Integration are considered in their relative possibilities toward progress in chapter three. Methods of eliminating discrimination are enumerated and discussed in chapter four. The chief methods now in use, or being advocated are, the Study suggests, violence, moral suasion, politics, education, and the labor movement. The final chapter dwells on the role of religion in race adjustment, and the special contribution of the Society of Friends. Some pointed questions are asked here regarding whether our meetings are cordially open to Negro converts, and our Friends' Schools and colleges to Negro students.

Each chapter ends with a long list of questions for discussion, too numerous to be physically possible in the hour at the study circle command. The leader will probably choose each time the points to be concentrated upon, and perhaps appoint members to start discussion on them, and the other questions will fill a useful place as sidelights; at least provocative of that mysterious and essential activity called thought.

Brotherhood, too, the basis of interracial understanding, is a mysterious activity. It cannot always be achieved by good intentions or by the direct approach. The one hundred ten trade unions mentioned by Dr. Watson as having gone on record to abolish all traces of race discrimination from the labor movement are acting from motives of self-interest. But they are achieving interracial brotherhood better than many altruistic organizations. Why? Because, as is mentioned perhaps too casually on page forty-four, there is nothing so uniting as joint activity for a common cause.

It is just as well for the Society of Friends to be reminded of such movements. We draw a great deal of virtue, at times, from having John Woolman, to our father. It would perhaps be salutary to be less conscious of our duty in leadership. I feel a little wistfully toward that neglected word, "followers." Perhaps if our following of our great Leader were rather more intense and intelligent, the distance between our practice and his ideal would loom so great that whether we were ahead of our fellow stragglers or not would cease to be noticeable.

The use of many true anecdotes in the study outline is illuminating and useful, tying us down here and there to the concrete. By the time the little green pamphlet has been studied through there will be no phase of the race problem in America that has not been touched upon.

JANET PAYNE WHITNEY.

Westtown, Pennsylvania.

NOTE: These pamphlets are for sale at the Friends Book and Supply House, Richmond, Indiana, and the Committee on Race Relations, 20 South 12th Street, Philadelphia, Pennsylvania. The price is 15c single copy—two copies or more 10c each.

A. F. S. C. CONFERENCE FOR SUMMER VOLUNTEERS

On the afternoon of June 17 about sixty young people, from approximately fifteen States and Canada, gathered for the Conference of Summer Volunteers of the American Friends Service Committee at Pendle Hill, where they were welcomed by Ruth Outland, Grace Rhoads, Frances Scott, and others. After an outdoors supper, everyone went inside where Esther McMillan of the Philadelphia Y. W. C. A. led in getting-acquainted games.

At the opening session Thursday morning, Douglas Steere addressed to the uninitiated a brief explanation of the theory and practice of Friends' silent worship, and Clarence Pickett, prefacing his remarks by an account of the historic voyage of the "Woodhouse," told of the origin, organization and philosophy of the A. F. S. C. David Elkinton, a young Friend recently returned from a fourteen months' stay in Germany, gave the group some of his impressions of Quaker work in their Centres in Paris, Geneva, Berlin and Vienna. He drew a realistic picture of the tense, fearful atmosphere in Europe, and reminded his audience of the rights and privileges which we are too apt to take for granted.

Ruth Outland opened the afternoon period with suggestions to the workers regarding inclusion of human interest incidents in their reports to the Service Committee. She was followed by Roger Russell and Howard Branson, who told how to take good, as well as enjoyable, pictures of summer activities in the various settlements and camps. William T. Harris of the Germantown Boys' Club, Philadelphia, demonstrated his practical methods of song-leading by gaily conducting the singing of "Little Liza Jane," with accompanying bodily movements.

That evening, Douglas Steere gave an excellent lecture on the spiritual aspects of social work. Starting with an interpretation of the occupational diseases commonly found among social workers, he outlined the religious resources which can prevent and cure such maladies.

Sessions on the following day began with a talk by Homer Morris. Opening with a vivid comparison of ideas and attitudes prevalent among college graduates now and twenty-five years ago, he discussed the present social order, and enumerated differing techniques for social change. In his remarks on the latter, he introduced the subject of non-violence, a topic which proved of absorbing interest to the group in a general discussion period on the following morning. Earlier in the conference, Miriam Wilson had presented her views on the best ways of securing permanent peace, and James Mullin had sketched the program of the Emergency Peace Campaign. Wilmer and Mildred Young had also spoken about their experiment in living in a Work Camp, and John C. Smith, of the Susan Wharton Settlement, Philadelphia, carried on the question of the non-violent method of making social changes by pointing out the necessity, in the achievement of any ultimate constructive changes, of cooperative friendliness, respect, tolerance, and persuasion.

That the social order can be changed, and for the better, was maintained by Dr. Mark Dawber, who told of his work in the Cooperative Movement, and by Herbert Bergstrom, head of the Bedford Street Center, Philadelphia, who described some of the solutions found by him and his staff for the many problems faced by settlement workers.

On Friday afternoon the entire party took a field trip to Philadelphia where they visited places connected with their recent discussions at Pendle Hill: the offices of the A. F. S. C. at 20 South 12th Street, the Bedford Street Center, an old tenement house, a municipal pier on the Delaware river, and the Mackley Housing Project in Frankford.

That evening, Douglas Steere again spoke on the religious resources for social work, and set forth the essentials necessary for "a more excellent way" of life.

The volunteers enjoyed the opportunity offered them on Saturday afternoon of meeting and mingling with members of the Service Committee foregathered at Pendle Hill for their monthly meeting. While some of the summer workers had to leave the conference early in order to be at their jobs on Monday, many were able to remain for the Sunday morning meeting, at which Leslie Shaffer gave a recital of sacred songs. Afternoon tea was followed by Douglas Steere's readings from Olive Shreiner and A. A. Milne. By Sunday evening, however, most of the summer volunteers were off to Wyoming, Minnesota, West Virginia, Connecticut, New Jersey, and other places, on their way to adventures in social service where they could put into practice the friendly, invigorating spirit of the Pendle Hill Conference, which had, already, had a deep influence in their lives and would, through them, influence the lives of others.

JOHN R. DIEHL,
Summer Volunteer.

House of Industry, Philadelphia.

QUAKERDOM AT LARGE

Howard H. Brinton, who with his wife, Anna Cox Brinton, will assume the Directorship of Pendle Hill School this Fall, is spending ten weeks in the Far East in order to make an intensive study of Oriental religions.

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Catherine E. Marsh, fraternal delegate from London Yearly Meeting at the 1935 sessions of the Five Years Meeting, was appointed to attend, on behalf of English Friends, the sessions of Denmark Yearly Meeting which opened on June 20.

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Albert J. Furstenburger, for many years engaged with Friends, now pastor of the Willey Memorial United Brethren Church at Cincinnati, spoke on "The Mystery of Godliness" at the morning devotions broadcast from radio station WSAI on July 7.

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After twelve years as pastor of the First Friends Church at Whittier, California, Willard O. Trueblood has tendered his resignation, which will take effect September 1, 1936. He and his wife, Caroline C. Trueblood, will spend some time in quiet rest before announcing any plans for the future.

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American Friends will be glad to know that the English Friend, Frederick B. Sainty, endeared to many in the course of his various journeyings among American Quakers, is making a remarkable recovery from an operation which he underwent late in May at the Royal Sussex County Hospital, Brighton, England.

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Dame Elizabeth Cadbury, prominent English Quakeress, will be one of the speakers at the second International Congress of the World Fellowship of Faiths to be held at University College, London, this month. The general theme of the sessions will be the promotion of "World Fellowship through Religion."

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Harry and Rebecca Timbres, who as workers of the American Friends Service Committee, did valuable medical research at Santiniketan, Tagore's Ashram in India, but were obliged to leave a year or two ago for health reasons, are now on their way to Russia, where they hope to identify themselves with the medical profession.

* * * *

Albert and Anne Martin, American Friends in charge of the Berlin Friends Centre, have recently spent some time with Friends on the continent on their way to and from London Yearly Meeting. In the course of their travels they attended France Yearly Meeting, and visited the Paris and Geneva Centres and Friends in various parts of Germany.

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Richard Graham Flood, a young English Friend who has been studying Commerce at the University of Manchester, has been awarded a Commonwealth Fund Fellowship for two years' study at the University of Chicago where he will do research in connection with the building industry. One of the chief objects of the Fellowship is the promotion of mutual amity and understanding between Great Britain and the United States.

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Lois and Arnold Vaught, American Friends representing the Friends Service Council of London at Tungchwan, Szechwan, China, made an enthusiastic and appreciative report of the visit recently paid them by Robert Simkin, a member of the staff of West China Union University at Chengtu. During his stay, he lectured helpfully on the Bible to the local meeting and to the two Friends schools located there.

* * * *

Among the two hundred peace volunteers enlisted for summer service under the Emergency Peace Campaign is Clifton J. Warren, a member of the Springfield Friends Church of Wilmington, Ohio. A graduate of Earlham College, with an A.M. degree from the University of Cincinnati, he received his training for his volunteer peace work at the Grinnell Institute of International Relations.

* * * *

Attenders at the 1935 sessions of the Five Years Meeting will be interested to know that the opening address, on "Education for Peace," at Dublin Yearly Meeting was delivered by Isaac Swain, Professor of Geography and Geology at University College, Cork, Ireland, and the fraternal delegate whose water colors, on display throughout the Five Years Meeting sessions, evoked so much appreciative comment.

* * * *

In the June issue of the *Spotlight*, occasional publication of the Minnesota Temperance Movement, appeared a message from its new president, Roscoe C. Coffin, a Minneapolis Friend, in which he stressed the demoralizing effects of the liquor traffic upon young people and called for a cooperative effort to eradicate the evils of that traffic. H. Millard Jones, pastor of the Minneapolis Meeting, is also connected with the movement as State Chairman for Education and as Associate Editor of the *Spotlight*.

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In a recent issue of the London *Friend* appears an account of an interview with Dr. Alfred Salter, the English Friend and M. P. who accompanied George Lansbury, British Laborite, on a recent "Peace Mission" to the United States where, under the auspices of the Emergency Peace Campaign, they addressed audiences throughout the country. In commenting on their American experiences, George Lansbury remarked that they seemed "to have solved the problem, at least as far as tongue and legs were concerned, of perpetual motion!"

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The sessions of the Democratic National Convention recently held at Philadelphia were opened by different religious leaders representing different denominational groups. Among those giving invocations was Francis R. Taylor, well known Philadelphian and a minister in the Society of Friends, who ended his prayer with the truly Friendly petition that people today should face "the responsibility and burden of introducing again into a world torn with faction and strife the spirit of peace both within our beloved nation and through it to the world at large."

* * * *

In a recent issue, attention was called to the number of Friends prominently connected, as presidents of State organizations, with the work of the W. C. T. U. Further recognition of near-Friendly talents in this field is seen in the re-election of Mamie Colvin, president of the New York State unit, to the position of Vice-President-at-large of the National W. C. T. U. at the sixty-second annual convention, held June 10-18, at Tulsa, Oklahoma. Mamie Colvin, raised as a friend of the Friends in the Quaker community of Westfield, Indiana, is the wife of Dr. D. Leigh Colvin, 1936 presidential candidate on the Prohibition National ticket.

* * * *

An effective Peace Poster Contest, brought about through the vision and hard work of Rose Henderson, Quaker member of the Board of Education of Toronto, Canada, in cooperation with the Art Gallery, the local Friends Meeting, the Superintendent of Public Instruction, and others, recently came to a successful close. The participants in the contest were the art students in the four technical schools of Toronto. Three prizes

were awarded exhibitors from each school, and nearly one hundred posters were judged worthy of display in the art gallery. These posters, shown at the sessions of Canada and Genessee Yearly Meetings at Pickering College, will be formed into a travelling exhibit, and the best half dozen of them will be printed by a prominent publishing firm.

* * * *

"The Tall Sycamore of the Wabash" is the title of a book by Leonard S. Kenworthy, youngest son of Murray S. Kenworthy, pastor of the Amboy, Indiana, Meeting. This historical biography, recently published by Bruce Humphries, Inc., of Boston, has as its subject Daniel W. Vorhees, the dynamic Indiana politician and lawyer who for approximately twenty-five years vigorously upheld in Congress (1861-1865, 1877-1897) the rights of his western constituents against what he viewed as the encroachments of the "vested interests of the East." Not only does the book give a vivid portrait of the man, but it also sets forth in an illuminating fashion the period in which he lived and of which he was so typical a product, and gives a comprehensive presentation of the conflicting economic and political issues of his time which, in many ways, are comparable to those that now engage the attention of politicians today.

NEWS OF OUR MEETINGS

The baccalaureate address for the Urbana, Ohio, High School, held on the evening of June 7, was given by Paul B. Lindley, pastor of the local Friends Meeting. His son was a member of the graduating class. . . Paul B. and Mary R. Lindley have accepted a united call to remain as pastors of the Urbana Meeting for their third year. Paul Lindley has been given the privilege of conducting two evangelistic campaigns during the pastoral year, and will be glad to hear from any meeting which desires his services. His address is 430 East Court Street, Urbana.

* * * *

The decision of the members of the Pilot Grove Meeting, Western Yearly Meeting, not to rebuild their meeting-house, which burned down last Fall, releases for service elsewhere their pastor, Simon N. Hester of Ridgefarm, Illinois, who is now at liberty to accept pastoral work in another field.

* * * *

At the Tri-Quarterly Christian Endeavor Conference (Walnut Creek, Mt. Ayr and Pleasant View Quarterly Meetings of Kansas Yearly Meeting) held at Mt. Ayr, Kansas, June 12-14, Gervas A. Carey, Head of the Biblical Department of Friends University, was the guest speaker. He led the forum discussion on the "History of Friends" and "What Friends Stand For," and gave the message at the closing service of the Conference. The morning quiet hours were led by Sarah Hadley of the Northbranch Christian Endeavor, while evening vespers were conducted by Juanita Fall of Montrose and Everett Craighead of Northbranch. The evening services and the Sunday morning worship hour were evangelistic in tone, and culminated in the consecration service, in charge of Rosa Casper of Chalk Mound, held on Sunday afternoon. The following officers were chosen for the coming year: Wayne Kellum, president; Kathryn Fankhauser, vice-president; Phyllis Powell, secretary; and Glenn Reese, pastoral counselor.

* * * *

During the summer months, Friends of the Homewood Meeting, Baltimore, Maryland, will observe the following schedule of meetings: Formal Bible School which ended with an enjoyable Last Round Up on June 20 on the banks of the Gunpowder River and a closing service on June 27, will be discontinued, although one class will meet throughout the summer. Morning worship services will be held, at which occasional visitors from other meetings in the Yearly Meeting will be present. J. Edgar Hiatt of Washington, D. C., was most acceptably with us on June 22, while on July 5, during the sessions of its annual conference to be held this year at Baltimore, the National Association for the Advancement of Colored People was invited to have a representative attend our morning meeting. Devotional meetings will be conducted each Thursday evening, with Monthly Meeting occurring on the last Thursday evening of the month.

* * * *

The Christian Endeavor Society of the Jonesboro, Indiana, Meeting held a social on the parsonage lawn on the evening of June 19, at which ice cream and cake were sold to help swell the fund being assembled to pay expenses of delegates to the Young Friends Conference sponsored by Indiana Yearly Meeting at Quaker Haven this month. . . Jonesboro Friends cooperated with two other sister churches in the holding of a two weeks' Daily Vacation Bible School which closed Friday, June 19. A program was given at the local Methodist Church on the evening of June 21, and two picnics, one for each division of the Bible School, held. . . John I. Wright has accepted a unanimous call to remain as pastor for another year. . . A very pleasing Children's Day Service was observed on the night of June 14. Under the direction of Phoebe Swathwood, a floral cantata, "The Garden Guest," was given by the children, who on the following Wednesday afternoon enjoyed a picnic at a Marion, Indiana, Park. . . The Young Women's Missionary Society gave the annual Mothers' Day banquet in the church basement late in May.

* * * *

The Young Friends Conference of the Winchester, Indiana, Quarterly Meeting, arranged by Anna Cox, was held, June 21, at the Moorman Orphans' Home west of Winchester. A large number of young Friends attended the sessions held on the lawn and the picnic supper served in the basement of the Home. Robert Cope, pastor of the New Castle Meeting, spoke in the afternoon on "I was in the Spirit on the Lord's Day," while Frank Chant of the Farmland Meeting talked at the vesper service on "The Reasons for Being a Christian Now." Afternoon devotions were led by Walter Kinsey, and evening ones by R. Aaron Napier, pastor at Winchester. Another enjoyable feature of the occasion was the talk given by Ira Johnson of Lynn. Special song services were conducted by Lillian Chant, Lena Coats, and Margaret Cullum.

* * * *

Dublin, Indiana, Friends have just finished a two weeks' Vacation Bible School, at which the average attendance was ninety-six. The School was community wide, and has been to the town a practical demonstration of Christian cooperation. . . At our last Monthly Meeting, as a result of recent visitation evangelism, six new members applied for membership, bringing the total number of new members for the year to twenty-nine. . . The pastor, Frank C. Guyatt, having received a scholarship to the Mid-West Institute of International Relations, attended its sessions at Evanston, Illinois, June 22 to July 3.

* * * *

A. Ward Applegate, pastor of the Wilmington, Ohio, Meeting, is spending a month in special study at Pendle Hill School, where he will take courses under Dr. Fritz Künkel, the Berlin psychotherapist, and Dr. William Noble of Rhondda Valley, Wales. Dr. Walter L. Collins spoke to Wilmington Friends on June 28, and various other persons will be secured to speak to them during Ward Applegate's absence.

* * * *

Wabash, Indiana, Friends held a successful Vacation Bible School, June 8 to 18. At the School, planned and organized by Clyde and Lenna Watson, pastors, and conducted by them and seven assistant teachers, the average attendance was sixty, with several children from other denominations enrolled. In the evening, following the close of the nine days' study, commencement exercises were held, at which certificates were given for regular attendance and creditable work. The children told and acted out their Bible stories, sang, explained charts, and displayed maps and posters

and other handwork they had done. The day after the close of the School, the children were taken to the Wabash City Park for a picnic supper.

* * * *

At the June Monthly Meeting of Dayton, Ohio, Friends the selection of Ethel Jay Propst as pastor for another year was heartily approved. She has served the Dayton Meeting for six years, and during her pastorate, membership has increased from twenty-seven to one hundred and ninety. Music was furnished by a large choir of young people, while Opal Markley's inspirational message was well received. The presence of a large number of Friends from the Miami Valley was much appreciated.

* * * *

The July issue of *Western Work*, edited and published monthly by E. Howard Brown in the interest of Western Yearly Meeting, lists these speakers to be heard during the annual sessions of that Yearly Meeting, August 17 to 23, at Plainfield, Indiana: Merrill Coffin, Rufus M. Jones, Homer G. Biddlecum, and Frederic E. Carter, newly appointed Superintendent of Western Yearly Meeting.

* * * *

Whittier, California, Friends have recently enjoyed the privilege of listening to several interesting addresses by speakers outside their meeting. Among these were talks by George R. Warner, Secretary of the National Holiness Association, and C. W. Troxel of Tientsin, China, at a union missionary service held early in June; a sermon by Eucario M. Seine on the "Religious and Economic Situation in Mexico"; and an account of missionary work in China, based on her thirty-five years of experience, by Mary Hill. The morning sermon on June 21 was given by Frank W. Dell, and the evening one by Byron Deshler.

* * * *

William J. Cleaver, for the past two years pastor of the Noblesville, Indiana, Meeting, has accepted an invitation to serve that meeting in the same capacity for another year. He has recently been elected president of the Noblesville Ministerial Association.

* * * *

Kokomo Quarterly Meeting, Western Yearly Meeting, was held at the New Hope Meetinghouse near Greentown, Indiana, June 19 to 21. In the opening morning session, Charles Thomas, pastor of the North Buckeye Street Meeting at Kokomo, Indiana, brought an effective message on the Cross of Christ. In the afternoon business meeting, recognition was made of the recording of the following ministers in the Quarter: Sterett Nash of New Hope Monthly Meeting; Stanley Springer, Marshall Tolle, and Robert Wilborn of Hazel Dell Monthly Meeting. A lively discussion on Religious Education followed the opening remarks on that subject made by Leona Clem, superintendent of that department. In the morning session on the following day, Luther Addington, pastor of the Courtland Avenue Meeting in Kokomo, preached from the text, "Be still and know that I am God." After the business session, at which the appreciation of the Meeting for the thirty years of service rendered to it by the Presiding Clerk, Joshua B. Freeman, was expressed, Lena Chamness, speaking on the inadvisability of frequenting questionable places of amusement, opened a discussion on Prohibition and Public Morals. Remarks on the evils of the drinking habit were made by Leota Tolle, and on the proper observance of the Sabbath by Minnie Keppler.

* * * *

One meeting that is extremely alert in the observation of special days with fitting programs, judging by those given on Mothers' Day, Children's Day, Fathers' Day, and Memorial Day, is Second Friends of Marion, Indiana. Interest in missionary activities is keen, too, and the recent showing, following a regular week-day prayer meeting, of views of work being done in Jamaica was much enjoyed, as was also a special Sunday evening missionary program. . . The spiritual condition of the meeting is wholesome, and the two prayer services held each week are well attended. . . Herbert L. Haldy, who closes his pastorate here on August 30, leaves with the good will and the prayers of the congregation to whom he has ministered faithfully and efficiently for the past six years.

A FRIENDLY HAVEN IN WHITTIERLAND

Those persons who are familiar with the poems of John Greenleaf Whittier will readily recall the one entitled "The Captain's Well," originally published by the New York *Ledger* in a Souvenir Supplement, illustrated by Howard Pyle, under date of January 11, 1890. It narrates the true story of Valentine Bagley, for ten days shipwrecked on the desert coast of Arabia, and of the well which, in fulfillment of the vow made by him in the course of his sufferings on the desert, he dug in Amesbury, Massachusetts, to relieve the thirst of passers-by.

The well was drained some years ago when the municipal water system was installed, but in its place is a replica supplied with a "bubbler" and enclosed by a fence, one side of which is a memorial tablet bearing Captain Bagley's portrait and some verses from Whittier's poem. Close beside the well is the house where the Captain lived and kept tavern after he had retired from following the sea. A stone's throw beyond lies the Union Cemetery where he was buried.

After Valentine Bagley's death, the house was sold to Daniel Huntington, in whose family it remained until 1904, when Sarah Alice Huntington, the last representative of her family, finding the property burdensome, decided that in her lifetime she would see her dream of its future usefulness fulfilled. She deeded the property to the Yearly Meeting of Friends for New England, with the stipulation that she was to have a home there while she lived. An addition was made to the house, and comfortable modern rooms provided for her during the remainder of her life.

The original house, now known as Huntington Home, has been little altered since the days of Valentine Bagley. The old paneling, the ancient hinges, the fireplaces, all remain and add much to the interest of the place which is situated on Amesbury's Main Street, in the very heart of Whittierland, not far from Whittier's birthplace in East Haverhill and his later home in Amesbury. While not organized as a residence for old people, Huntington Home has been, for the past thirty years, a blessing to many aged people who have found it an economical and pleasant place to spend their declining years. It often has served, too, as a temporary abode for tourists lingering for a time in Whittierland.

SAVE THE CHILDREN FUND

An evaluation of the work being done by the Save the Children Fund, 156 Fifth Avenue, New York City, with field headquarters at 309 Market Street, Knoxville, Tennessee, is contained in the report made to that Fund by a group of prominent churchmen headed by Dr. Emery Guy Shipler, editor of the *Churchman*, who recently visited the various stations maintained by the organization in the Cumberland Mountains.

Testifying to the economic and efficient way in which the work is being carried on, the report stresses the vital necessity of the practical service being rendered by the sacrificial efforts of the workers who administer the Fund. The distribution by the Fund of food, clothing, books, and medical service to underprivileged boys and girls in several hundred isolated sections where no organized local charities exist has received the cooperation of school officials and teachers, ministers, doctors, and other welfare-minded people, but, with no endowment to draw upon, must depend for its continuance upon the voluntary contributions of the public. In the words of the churchmen's report, "The American public should get under this responsibility, for this is a cause which merits their personal financial support and crusading interest in its behalf."

WITH FIRST FRIENDS AT DES MOINES

Civic cooperation as practiced by Des Moines, Iowa, Friends is seen in their willingness to join with the other churches of the city in the holding of union services during the summer months, and by their generosity in placing THE AMERICAN FRIEND in four of the leading city libraries.

For their Sabbath evening services this year, Des Moines Friends have been meeting in three groups. The Adults and Senior Endeavors have met as discussion groups, while the younger people have followed the Endeavor order of service. At the close of these separate services, all three groups came together for a brief service in charge of the pastor.

The Adults have just finished a series of seven meetings built around the general theme of "Christianity as the Way," in the course of which the following topics were considered: Christianity a Way; the Way of Human Fellowship; the Way of Peace; the Way of Power; the Way of Love; the Way of Salvation; and the Way of Fellowship with God.

Until Easter the Senior Endeavors used as their theme, "What Would Jesus Do?" These discussions, along with the pre-Easter services, led some of the young people to make a definite decision for the Christian life. Later they took as their general topic "In My Father's World." The concluding service of this series was a sunrise one, followed by a fellowship breakfast. At present their studies center about "Man's Conquest in God's Universe."

Special recognition was given, in the morning service on June 7, to the eight young people of the meeting who graduated from high school this year. The pastor's sermon on "When the Stars Fail to Shine" was directly related to their problems. June 14, observed as Youth's Day, was marked by a special morning sermon by the pastor, Percy M. Thomas, on "True Greatness," and the evening presentation by the young people and the children of the Bible School of the pageant, "Candles of Youth."

AN APPEAL FROM COLORADO

From Denver Quarterly Meeting, Denver, Colorado, comes a request that Friends in general be informed of the financial plight of Friends in that Quarter who, because of the continued and severe drought, are finding it very difficult to meet their pastors' salaries. Anyone wishing to help in the support of these unpaid ministers should send his contribution to the Quarterly Meeting Treasurer, C. Earl Turner, 1933 East 13th Street, Pueblo, Colorado. Distribution of funds received will be directed by the Evangelistic Board.

What do You think of—?

Many problems confront you today on which you are often asked your viewpoints. Are these opinions which you express based on fact or merely prejudice and hearsay? These pamphlet materials give facts in an interesting, concise manner—facts which will enable you to make up your own mind on questions of the day.

American Primer Series

These are brief, readable booklets on current social and economic problems—prepared in a spirit of scientific inquiry but in non-technical language. Edited by Prof. Percy W. Bidwell of the University of Buffalo, these materials are published by the University of Chicago Press.

Strikes — **Crime**
The Farm Business — **You and Machines?**
Friends or Enemies? — **Business and Government**
Money — **Jobs or the Dole?**
Youth in the Depression

25 cents each

Headline Books

HEADLINE BOOKS are prepared by the Department of Popular Education of the Foreign Polity Association. Their object is to help you make up your mind ahead of time on important international problems by supplying a balanced background of facts.

War Tomorrow—Will We Keep Out? — **Dictatorship**
Made in U. S. A. — **Peace in Party Platforms**

25 cents each

Cooperatives

The Cooperative Movement is receiving much attention at the present time. These pamphlets will give you an introduction to the basic idea of this movement.

A Short Introduction to Consumers' Cooperation—Cowling 15 cents
The Discovery of the Consumer—Webb 10 cents
America's Answer—Consumers' Cooperation—Bowen 10 cents
Seeking a New World Through Cooperatives—Hutchinson 25 cents
A Cooperative Economic Dynasty—Bowen 5 cents

Other Pamphlets of Timely Interest

Rich Man, Poor Man by R. A. & O. P. Goslin 15 cents
Graphic illustrations make clear the resources of our country and conditions of our present economic order.

Methods of Achieving Economic Justice 15 cents
A syllabus prepared by one of the sub-commissions for the All Friends Conference of 1937.

A Quest in Interracial Understanding by Frank D. Watson 10 cents
A discussion of the problems of race relations as viewed by Friends.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street — **Richmond, Indiana**

EXHIBITS OF GUILFORD COLLEGE HISTORY

A century ago New Garden Boarding School was being built in a clearing in the forest; now Guilford College prepares to write a history of the first one hundred years to honor the builders and founders of that time and of the succeeding years and to offer evidence of the validity of their educational ideal. The two people most fitted to do that work, Dr. Lewis Lyndon Hobbs and Dr. Mary Mendenhall Hobbs, have written the history with their lives but have left only fragmentary records in their manuscripts. Dr. Hobbs in his last years laid out the plan for a history and wrote drafts of three chapters, and these pages in his writing are among the manuscripts treasured by his college. The Hobbs family has deposited his papers, together with many manuscripts of Mary Mendenhall Hobbs and a letter book of Nereus Mendenhall in the vault, thus making available the most valuable of historical materials.

As the history is being written, Katharine C. Ricks and the history committee are attempting to build a collection consisting of papers and pictures showing forth the history of Guilford College and of the Society of Friends in North Carolina. One of the most interesting contributions has been made by Mr. and Mrs. Willis H. White and Louise White of Providence, Rhode Island, as they have sent the silhouette of Harriet Peck, fourteen of her letters written between 1837 and 1839, and other letters written to her father by David Hunt and Thomas Hunt. She was one of the first teachers at New Garden Boarding School, and her descriptions of the opening year are most interesting. We can see the large company of concerned Friends visiting their school at Yearly Meeting time and "supplicating earnestly" for it.

The diary of Delilah Reynolds kept during the first year is a parallel document which Ida Mills has lent to be copied. Like all good diaries it is done partly in code and yields its pleasant details slowly.

Fifty letters written by Hannah Watkins Osborne, a teacher from 1841 until 1848, have been given by B. Lundy Osborne and Frances Osborne of Pleasant Garden. From their yellowed pages we read of chemistry lessons given as Friday night entertainments, frequent solemn visits of the trustees, school examinations, quilting parties and rabbit hunts, and all the small incidents of daily life.

Joseph Moore kept a journal while he served as superintendent of the Baltimore Association, and Grace Moore has given it to the Guilford Historical Collection. Behind the brief entries the reader can feel the energy which flowed into the work of reorganization and can see how important the labors of the Baltimore Association were to North Carolina educational progress.

A manuscript recently sent by Robert W. Sparks of Chattanooga, "Recollections of Our Old Home," written by Julia Outland, contains intimate descriptions of war-time conditions and a strange little story of John Brown's visit incognito to a North Carolina Quaker home.

Interesting information concerning New Garden in the 1870's has been received from George N. Hartley, who taught in that critical period.

Among the smaller additions to the collection are letters given by Roxie Dixon White, one written by Susan Hubbard in 1844 and two by Gurney Dixon, a student writing learnedly home in Latin and Greek; those sent by Anna Vernon of Pendleton, Indiana, written to Hannah Hoskins and Elmina Gurley soon after they left North Carolina; letters written to Rachel Anderson in wartime given by Mrs. R. L. M. Blair. Several pictures have also been received: the three Marys — Mary Mendenhall Hobbs, Mary E. M. Davis and Mary E. Woody — from Florence Dixon, John C. Hubbard from his son Dr. John C. Hubbard, and a set of campus scenes taken by Eliezer Partington.

So, item by item, the collection grows and the impressions of the one hundred years become more distinct. The history committee would be pleased to know of other diaries or collections of letters, and even more pleased to receive them or be given the privilege of copying them.

DOROTHY LLOYD GILBERT.
Guilford College, North Carolina.

FEATURES OF WILMINGTON YEARLY MEETING

The program of the Wilmington Yearly Meeting has been practically completed by the Executive Committee, of which Hadley Kelsey is chairman. The sessions begin on Monday, August 17, and extend through Sunday, August 23. They will be held in the Auditorium on the campus of Wilmington College.

Russell E. Rees of Kokomo, Indiana, will give addresses on Tuesday and Wednesday. Dr. Alexander Purdy of Hartford Theological Seminary will give addresses on Thursday, Friday, and Saturday and will preach the sermon on Sunday morning.

On Tuesday evening a Temperance Contest will be held, and on Wednesday evening a peace play entitled "The Enemy," by Channing Pollock, will be presented by a group of the Wilmington Community Players. The August Commencement of Wilmington College will be held at the Friday afternoon session.

PENDLE HILL SUMMER SCHOOL

With a larger attendance than at any other summer school term, the 1936 summer session at Pendle Hill School opened with a "Know-One-Another-Meeting" on the evening of June 25. A wide geographical area was represented — from Canada to Virginia, and from California to New England — with the group evenly divided between Friends and non-Friends. Twelve Yearly Meetings were represented among the students present.

A hearty welcome was extended to those two leaders who had come from distant countries to conduct courses of study: Dr. Fritz Künkel of Berlin, well-known German psychotherapist, whose books are familiar to American readers interested in child guidance, education, and other character building projects; and William Noble, whose success in rehabilitation work in the Rhondda Valley in Wales well qualifies him for the leadership of the course on "Rebuilding of Community Life," which Peter Scott was unable to take because of ill health.

TO CONSIDER THE LOCAL FRIENDS MEETING

A five-day conference on the Local Friends Meeting, is to be held July 24 to 29 at Pendle Hill School under the auspices of the Five Years Meeting Commission on Friendly Training, of which Raymond Binford is chairman. At this conference, to be attended by thirty to forty pastors, secretaries, ministers, elders, workers and concerned Friends, discussion will center in such topics as Ideal Friends Meetings, Spiritual Guidance and Creative Worship, Types of Meetings, the Local Meeting and Community Service, Organization of and Leadership in the Meeting, and the Recognition of Spiritual Gifts. The conference is to be definitely a group one, with no formal addresses planned. It will not aim at any set conclusions, but it is hoped that its influence will continue in the lives and work of those who attend and, through them, permeate to the meetings they represent. The closing session will be devoted to a resumé and interpretation of previous discussion hours.

PROGRESS IN WORLD PEACE

A new kind of peace movement, "emerging from a mass demand that is not just clamoring for peace and social justice, but has awakened to the need for international institutions to embody these ideals," is described in a news letter by Bertram Pickard, Secretary of the Friends Centre at Geneva, Switzerland. In an informal capacity, he was present at the meeting of the General

Conseil of the International Peace Campaign (Rassemblement Universal) held in Paris early this summer, and, accompanied by Mahlon Harvey of the Paris Centre, attended the mass meeting in the French Buffalo Stadium at which twenty thousand people cheered the stirring speeches made on behalf of the Rassemblement Universal by Lord Cecil and Philip Noel Baker. At the sessions of the General Conseil, held in a beautiful Parisian *hôtel* loaned for the occasion by a rich Swedish financier, whose private dwelling it was, discussions centered in details of the general organization of this new international peace movement and in plans for its forthcoming conference to be held in September at Geneva. Already promoters of the conference are installed in that Swiss city, and while it is still too early to predict what form the movement will take and what success it will achieve, Bertram Pickard feels that "there is a spirit in the movement and its organizers that is almost certain to overcome their difficulties," and that through the League, which, in spite of its present critical situation is the only possible nucleus for the movement, they will, in time, achieve an organization and program well worthy of the support of peace advocates.

WINONA BIBLE CONFERENCE

Announcement has been received of a Bible Conference for Young People to be held August 12 to 23 at Winona Lake, Indiana. An extensive program of instruction has been planned under the supervision of an efficient Faculty headed by George W. Cooke, minister of the Trinity M. E. Church at Buffalo, New York. Among those giving instruction during the ten-day period will be Everett L. Cattell, pastor of the First Friends Church at Cleveland. The cost of the conference will be a registration fee of two dollars and a charge of ten dollars for board and room throughout the period. Registrations should be mailed to either John A. Huffman or to James Heaton, Winona Lake, Indiana.

DISCLAIMED BY THEM!

Members of the First Friends Church of Colorado Springs, Colorado, through the Clerk of their Pastoral Committee, write in to caution Friends against a person whom, they hear, has been posing as a member of their meeting and, purporting to act with their approval, has been soliciting funds among Friends.

Since right human relations are fundamental to right relations to God, and they take the precedence, man's inhumanity to man constitutes a denial of human brotherhood and blocks the approach to God.—R. A. ASHWORTH.

AN ALTERNATE DRIVER

Jesse A. Stanfield informs us that La Verne Wellons, an active young Friend of Sedley, Virginia, is planning to go to California the latter part of the summer where he is to be employed by D. Elton Trueblood of Stanford University. If some Friend driving to California would like to have an alternate driver and, at the same time, to give a lift to one of the deserving unemployed, write La Verne Wellons, Sedley, Virginia.

LET US LOOK UP

When we look around the economic, moral and political horizons of the world today and see the threat of war, unemployment, intemperance, the idle and careless rich, and the improvident and reckless poor, we seem to be compassed on all sides with difficulties beyond our strength to overcome. But remember there is still one direction clear and unobscured—Up! The Psalmist said, "I will lift up mine eyes to the hills from whence cometh my help."

Elisha's young man at Dothan looked out on a seemingly hopeless situation—an armed host all about the city, leaving no way of escape for his master. But when his spiritual eyes were opened, in answer to Elisha's prayer, and he looked "up" he discovered the mountain was full of chariots and horses to protect Elisha.

Stephen had this upward look when surrounded by cruel enemies and crushing stones. Being full of the Holy Ghost, he caught a glimpse of the Glory World and was given a forgiving spirit and a shining face.

Let us "look up" for help and guidance and work and pray for a general spiritual awakening which seems our greatest need.

F. W. MICHENER.

Truro, Iowa.

BUT I DO NOT LIVE IN "WAYBACK"

As a sequel to a query—Why do you, how can you, live in a little one-horse town like "Wayback"? — the following lines were written:

I live in Greece, where Phidias wrought,
And Plato taught;
With Pericles and Euripides—
I do not live in Wayback.

I live in Rome, that mighty State,
Of Cæsars great;
Where Cicero brought from charmed words
Such matchless thoughts—
I do not live in Wayback.

I wander in a universe of marvelous worlds,
In infinite space;
Where stars are suns, where meteors race—
I do not live in Wayback.

And oft, in sweet communion, find
I'm swayed by God's great Master mind;
And life is rich and unconfined—
I do not *live* in Wayback!

M. HELENA NASE.

Brooklyn, New York.

THE DIFFERENCE

Live like an animal and
You grow like a beast;
Live by the Spirit, you
Are King and a Priest.

The difference is that
Of darkness and light,
Sunshine and shadow,
Noon and midnight.

Discord and chaos and a
Clear ringing bell,
A gulf that is fixed
Between Heaven and Hell.

FREDERIC E. CARTER.

Oskaloosa, Iowa.

BIRTHS

LAMBERSON—To Paul Lamberson and wife, Dublin, Indiana, June 4, 1936, a son, Robert Earl.

SHOEMAKER—To Daniel W. and Dorothy Williams Shoemaker, Washington, D. C., May 11, 1936, a daughter, Joan Douglass.

MARRIAGES

CLUTTERBUCK-DAVIDSON — Announcement has been received of the marriage of Abigail Davidson, formerly a teacher at Union Mills, Indiana, to James G. Clutterbuck, Vocational Adviser of South Bend, Indiana, in 1933.

EMBLEM - MARSHALL — At El Paso, Texas, May 11, 1936, Cora E. Marshall of Mt. Airy, North Carolina, to W. L. Emblem of Los Angeles, California. They will make their home in Los Angeles.

FOWLER-HAWORTH—At the Springfield Friends Church, near High Point, North Carolina, June 5, 1936, Lucile Haworth to James W. Fowler, Jr., of Greensboro, North Carolina. Clara I. Cox, minister, with the couple saying their own vows.

HAWKINS-ALLEN—On June 14, 1936, at the home of the bride's parents, Eli Allen and wife, near Fairmount, Indiana, Ruth Allen to Ernest Hawkins, son of John Hawkins and wife of Kokomo, Indiana. Russell E. Rees, minister.

KING - POORE — At Duke University Chapel, Durham, North Carolina, June 14, 1936, Ethel Poore of Mt. Airy, North Carolina, to Hobart King of The Hollow, Virginia. C. C. Pearson, minister.

RATLIFF-BARNARD—On June 25, 1936, at Richmond, Indiana, Helen Barnard and Levi S. Ratliff. Truman C. Kenworthy, minister. Both are members of the Spiceland, Indiana, Meeting, and will make their home in that community.

SAVAGE-STANLEY—At the Friends parsonage, Indianola, Iowa, the home of the bride's parents, Glenwood L. Stanley and

wife, May 26, 1936, Esther L. Stanley to Lewis D. Savage, a teacher in the Palymra, Iowa, schools. Glenwood L. Stanley, minister.

THOMPSON-HORINE—At Oakland, California, April 12, 1936, Gordon Thompson of Oakland, and June Horine of Denair, California.

TUBESING - KENDALL — At the First Friends Church, Richmond, Indiana, June 12, 1936, Martha C. Kendall, daughter of Elmer and Carrie Kendall, and Earl H. Tubesing, son of Carl and Clara Tubesing. William J. Sayers, minister.

DEATHS

BRIGGS—At High Point, North Carolina, April 3, 1936, Alpheus M. Briggs. A man of striking individuality, and independent in thought, he always was interested in the affairs of the Kingdom of God, especially as interpreted by Friends. He occupied a place of leadership in the local, Quarterly and Yearly Meetings. For a quarter of a century he was Chairman of the Yearly Meeting Evangelistic Committee, and for nearly as long was Clerk of the Quarterly Meeting. He served his local meeting as Elder and in many other important capacities, could always be relied upon, and was sensible of his responsibilities. He was particularly interested in the young people of the meeting, with whose efforts he warmly sympathized.

BROKAW—At his home in Cincinnati, Ohio, May 24, 1936, August Brokaw, husband of Thelma Cloud Brokaw. Funeral services were in charge of Clyde Williams and a local Methodist minister.

COOK—On May 11, 1936, following his attendance at the sessions of Bear Creek Quarterly Meeting, where he was stricken, Darius B. Cook, the son of William and Keziah Cook. He was born in Dallas County, Iowa, November 3, 1856, and on March 3, 1885 was married to Jane Hadley, who died on March 5, 1920. To them were born two children, one of whom, Zella Hunnicutt, survives. Converted at an early age, he answered the call to the ministry in 1890, and began his preaching at his home meeting of Bear Creek, where he was recorded and which he served as pastor. Later he was pastor to the meetings at East Lynn, Ackworth and West Oak, and in connection with his duties as Quarterly Meeting Superintendent did occasional preaching at various meetings in Bear Creek Quarter that were without pastoral care. Throughout his life, he was interested in the preservation of historical data concerning the Bear Creek and Earlham communities, and during his later years spent much time in the compilation of his records. In 1914 he published a book, "Memoirs of Quaker Divide," while in recent years many of his historical articles have appeared in local and county papers. On June 30, 1927, he was married to Lucretia Haynes of Earlham, Iowa, who survives him. Funeral services were held at Earlham, with burial in the Bear Creek Cemetery.

FELLOW—At her home in Amboy, Indiana, May 31, 1936, Ruth Ann Ridgeway Fellow, in her eighty-seventh year. She was the widow of Bennett C. Fellow. For a third of a century she had been an Overseer or an Elder in the Amboy Meeting. Hers was a life of unusual sweetness of character and spiritual attainment, and she was beloved by all who knew her.

GANT—At the home of her son, Alva, June 3, 1936, Juliett Barker Gant, the daughter of Jacob and Eliza Barker, in her ninety-seventh year. Her husband, E. J. Gant, died several years ago. A birthright Friend, she was ever faithful in attending the services of her church. Two of her four sons survive her.

GIFFORD—At his home in South Westport, Massachusetts, May 21, 1936, Edmund G. Gifford, aged sixty-seven years. He was a devoted member of the Allens Neck Meeting, Dartmouth, Massachusetts, which he served for many years as Overseer and Superintendent of the Bible School, as well as in various other capacities. A great lover of nature, he also possessed a genius for making friends with all types of people. He was one of the pioneer poultrymen of New England. Largely attended funeral services were held at the Allens Neck Meetinghouse in charge of the pastor, James Wild, assisted by Elden H. Mills of Forest Hills, New York, and George A. Selleck of Cambridge, Massachusetts. He is survived by his widow, the former Phebe J. Manchester, three daughters, and one son.

HADLEY—At his home, June 4, 1936, Orlando Hadley, a member of one of the pioneer families of Clinton County, Ohio, aged eighty-four years. His widow, Hattie Haworth Hadley, two daughters, and a sister, survive. Funeral services were held in the meetinghouse at Wilmington with A. Ward Applegate in charge.

HAYDOCK—On June 17, 1936, at her home in Yonkers, New York, Sarah Ann Haydock, widow of Richard Haydock, in her ninety-first year. She was a minister of New York Monthly Meeting.

HICKS—At High Point, North Carolina, on April 30, 1936, Jane Mendenhall Hicks of High Point Monthdly Meeting. While living in the industrial section of a growing city, she kept the balance and sanity of her Quaker faith, and was a guiding influence and inspiration not only to her own family, but also to the many persons of the commounty at large with whom she came in contact.

JESSUP—At Denair, California, August 17, 1935, Hannah M. Jessup, daughter of John S. and Elizabeth Bond. She was born at Union, Hardin County, Iowa, December 27, 1856, and was a student at New Providence Academy. In 1878 she was married to Theodore H. Jessup, and for more than fifty years they labored together, he as a minister, and she as a teacher in public schools and in Bible Schools, in the Middle West and California. The last thirty years of her life were spent as a teacher, and as an Elder in the meeting at Denair, California, which she and her husband helped to organize in 1907. Three children and four grandchildren survive.

KENWORTHY—At his home in New London, Indiana, May 9, 1936, Earl T. Kenworthy, aged fifty-nine years. He was the son of Milton and Hannah Stout Kenworthy, was born on a farm near New London in 1877, and was educated in the New London schools and Earlham College. A retired farmer, he gave much time and energy to church and community affairs. He served the local Friends church in a number of capacities, and was active in the interests of the local high school.

LUKENS—At Wilmington, Ohio, June 4, 1936, Luther E. Lukens, aged forty-two years. His wife, Bonnie, one brother and six sisters survive. Funeral services were conducted in the Lukens' funeral home by A. Ward Applegate.

NEWBY—At her home in Des Moines, Iowa, June 8, 1936, Mary Emma Newby, wife of Richard R. Newby. She was born at Thorntown, Indiana, the daughter of Franklin and Mary B. Timberlake Moore. Converted in her young womanhood, she was very appreciative of her heritage in the Society of Friends, in which she was a life-long member, having grown up in the atmosphere of a Friends family, and with a grandfather who was a devoted minister in the Society. After finishing her education at Earlham College, she was a teacher, principally in Friends schools in Indiana and Tennessee, until her marriage to Richard R. Newby, in whose ministry in evangelistic and pastoral service she shared actively and sympathetically. She filled the exacting position of a pastor's wife in country, town and city meetings in Iowa and Ohio, and was associated with her husband in his work as General Superintendent of New York, Kansas, Western and Iowa Yearly Meetings. In three Yearly Meetings she was instrumental in forming helpful organizations of the ministers' wives. She was a devoted Bible student and a highly esteemed Bible School teacher. She also served the church as Clerk of the Monthly and Quarterly Meetings and during the last years of her life was an Elder in the Des Moines Meeting. She was especially interested in our missionary outreach, and worked zealously in various capacities to widen its sphere. Her husband, their son, three grandchildren and one brother survive her. Funeral services were held at the First Friends Church at Des Moines by the pastor, Percy M. Thomas, assisted by Charles F. Thomas and L. Willard Reynolds.

NEWMAN—At her home in Detroit, Michigan, May 4, 1936, Frances E. Newman, daughter of Nathan and Annie Doan. She was born at Xenia, Ohio, November 20, 1854, and on September 18, 1872 was married to Charles E. Newman. Until her husband's death in 1917, they made their home in Richmond, Indiana, where they were loyal members of the East Main Street Meeting. Later she lived in Indianapolis and Fort Wayne, Indiana, and in Detroit, Michgan. Her life was signally marked by good works, a cheerful disposition, and

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an abiding interest in the better things of life. She was an Elder in the Detroit Meeting. Charles M. Woodman was in charge of the funeral services held at Richmond, Indiana, and followed by burial in the Earlham Cemetery. She is survived by two daughters and four grandchildren.

PACKARD—At Arvin, California, May 14, 1936, Luella Williams Packard. She was born November 3, 1854 in Indiana, and in 1861 moved with her family to Wisconsin, near Ironton. In 1886 she was married to a Congregational preacher who held pastorates in Iowa, Nebraska, and California, and was for a time afternoon preacher for the "Little Brown Church in the Vale." They celebrated their golden wedding anniversary, April 27, 1936, and two days later she was stricken with the illness which caused her death.

PHILLIPS—In an Indianapolis hospital, Mabel Kenworthy Phillips, of Rossville, Indiana, February 26, 1936, aged twenty-nine years. She was born near New London, Indiana, the daughter of Earl and Lucretia Kenworthy. She leaves, besides her husband, Roy J. Phillips, two small sons.

PIM—At his home in Leesburg, Ohio, May 27, 1936, Lewis G. Pim, aged seventy-nine years. The son of Lewis and Sarah Pim, he was a birthright Friend and a faithful minister of the gospel. With his wife, Mary B. Pim, also a minister, he served as pastor in Ohio, Iowa, and Wilmington Yearly Meetings. His wife and one sister, Rachel Pim, survive.

SATTERTHWAITE—At her home in Tecumseh, Michigan, May 27, 1936, Anna Satterthwaite. She was born in Raisin Township, Lenawee County, Michigan, February 2, 1860, the daughter of Samuel M. and Jane Comfort Satterthwaite, from whom she received the training which was the background of her long life in Christian service. A birthright Friend, she was always concerned with the expanding influence of the Society, and was interested in both its home and foreign service. As she was able, she took an active part in the work of the Home Department. As a young woman she participated in the work of the Christion Endeavor Society and similar movements, and throughout her life retained her interest in young people and their activities. For years she served her meeting as an Overseer, and during the last few years of her life she was an Elder. The funeral services were held in the Tecumseh Friends Church with burial in the Raisin Valley Cemetery.

WEST—At the home of a daughter in Sycamore, Indiana, June 2, 1936, Lydia Margaret West, aged ninety-one years. She was the daughter of Lemuel and Margaret Ann Hiatt, and was born, December 18, 1844, in Wayne County, Indiana. On January 18, 1866 she was married to William West; four of their seven children survive. One of the pioneer residents of the Sycamore community, in which she lived for fifty-two years, she and her husband became members of the local Friends meeting early in its history. Parvin Bond of Fairmount was in charge of the funeral services.

WRIGHT—At his home in Whittier, California, on May 31, 1936, Albert E. Wright, the son of Edmond and Hannah Dale Wright. He was born near London, Ontario, Canada, September 25, 1863, but in early childhood removed with his family to the Quaker settlement

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of Pickering, where he lived until a young man. He was married, January 9, 1890, to Anna Moore, the daughter of Benjamin and Hannah Moore. To them were born six children, two of whom died in early childhood. As a young man, Albert Wright made a definite decision for Christ and soon after felt the call to preach. In the years which followed he served pastorates in various parts of Canada and in Colorado and Iowa. Because of ill health, he and his family removed, in the Fall of 1904, to the Imperial Valley of California. Soon after, a Sunday School and Friends Meeting were organized there, with Albert Wright as pastor. During the twenty-seven years of their residence in the Valley, he took an active part in the promotion and development of all those interests that are identified with pioneer life and maintained, continually, his interest and activity in the work of the meeting. In 1931, he and his wife moved to Whittier, where he willingly served as temporary and assistant pastor at various nearby meetings. His was a spirit-led life, and his ministry one of both deed and word, as was attested by the universal love and esteem in which he was held. Funeral services were conducted by Willard O. Trueblood, with George Taylor and Frank W. Dell participating.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

NEW YORK—July 14 to 19, Keuka College, Keuka Park, New York; David F. Lane, Poughkeepsie, New York.

NORTH CAROLINA—August 4 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 17 to 23, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

WESTERN—August 18 to 23, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

IOWA—August 25 to 30, Oskaloosa, Iowa; Perry M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 23 to 27, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 20 to 25, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

NOTICE

Western Yearly Meeting visitors wishing hospitality please address Alice Hampton, Plainfield, Indiana, chairman of the Hospitality Committee.

NOTICE

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

The American Friend

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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